

WICHITA FALLS,
TEXAS,
1856.

SOME SKETCHES

That Jude, with Goliath, and the Devil
Noon, and Paes at N.Y.

Also the LIFE and DEATH of the Poor Man

JOSEPH OF ARIMATHIA

That Buried Christ's Body

28th December 1855



1855

Q. D. Smith & Son

BX2596 G5 F96

A Full and true Account of the MIRACULOUS

Glastenbury white THORN

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SOMERSETSHIRE;

That Buds every *Christmas* Day in the Morning, Blossoms at Noon, and Fades at Night.

Also the LIFE and DEATH of that Holy Disciple

JOSEPH OF ARIMATHEA.

That Buried Christ's Body;

John Edwards Book



*R. & S. Bennett his hands and pen
written at Glastonbury the 29th of March 1786.*

Of the Birth and Education of JOSEPH of ARIMATHIA

CERTAIN it appears, in Ecclesiastical Histories, about the Year of the World 3996 preceding our B. S. our's Nativity near eight Revolutions of the Sun, JOSEPH born at, and had his Title from the City of Arimathia. it also called Ramah, formerly a City allotted to, and situated upon Mount Epbraim, on the Confines of Benjamin and Dan. It is moreover remarkable for having given Birth to Sam the Prophet, who liv'd, dy'd, and was buried there; but Bones were afterwards translated out of Judæa, and found in Coeminary of Thrace, a Territory of Greece.

His Father, Matthias, was of a great Extraction, but esteemed for his Justice and Authority in Jerusalem, the Metropolis of Palestine. JOSEPH's Education was with his Brother Jonathan, by the Father's Side; with whom, having a quick Apprehension and retentive Memory, he happily profited in most learned Sciences; so that advancing to his fifteenth Year he not only receiv'd Applause from the Priests and noble Citizens, but they vouchsafed to ask his Opinion of those Things that concerned their Laws and Ordinances, of which he could readily inform them.

When he had carefully examined into the Jewish Sects of Pharisees, Sadducees and Essenes, adhering only to the best and truest, he began to addick himself to a Life of great Severity,廉節 and Piety; and hearing of one Malachi, a holy Man, who dwelt in the Desert, being clothed with nothing but the Skin of Beasts, and what the Trees afforded; fed on nothing but what the Earth did spontaneously send forth, and bathed himself to preserve his Chastity in the cold, Springs adjacent, day and Night, being frequently blessed with divine Illumination; he went to him, and followed his Example four Years, and then returned to Jerusalem, aged Twenty-one.

It was now he began to purify himself from the Pharisaic Corruptions, especially shunning their Hypocrisy, for he held in all his Dealings, *pious without Ostentation*; *pure*

much Alms of Charity in private; that wheresoe'er he went he obtain'd the Praise of the Rich, and Blessings of the Poor, whose Prayers are most prevailing.

Nunquam memine me legiſe male morte mortuum qui libenter opera caritatis exercit. faith St. Hierome; Who ever knew any charitable Person die an ill Death? But that you may be more acceptable with God, *Ama nosciri, & pro nibilo repnari*; that is, Lovet not Esteem for your good Works; but to proper Objects let your Charity be as much concealed as possible.

How JOSEPH of Arimathea, became a Disciple.

AT THE Death of our Lord and Saviour, JOSEPH of Arimathea led a solitary Life for above six Months, in commemoration of the Crucifixion for his Salvation, as well as for the whole Race of Mankind: But his Time of penitency being compleated, he came again among the Apostles, and by St. Peter was appointed one of the Seventy-two Disciples.

Then understanding that *Relix*, who then govern'd *Jerusalem*, had ordered certain noble Christians to be sent to *Rome* to answer what was objected against them, in *Cæsar's Presence*; and being desirous of doing them Service, he departed presently for the Imperial City, and was encountered with many Hazards in the *Adriatick Sea*; for the Ship in which he was, was wrecked in the midst of the *Adriatick Sea*; about six Hundred of them were forced to swim all Night long, and at Day break a *Syrenian Vessel* came in sight; when he, with certain others, to the Number of Eighty, swimming the Rest, were taken into it and sav'd. He then went to *Dianichi*, or *Pastoly*, and grew acquainted with *Ballitnus*, a *Comedian*, and in good Repute with *Agrippina*; by whose Means, insinuating himself into the Empress *Agrippina's Knowledge*, he determined to beseech her to procure the Liberty of those Christians in Bondage there, with all expedition: Which was accordingly done, and being likewise by her rewarded with many Gifts, he returned with Honour to his own Country.

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St. JOSEPH received his Mission to go and preach in Britain
With an Account of his landing, and the many murders performed
by him; as also an Account of his Death, Burial &c.

B E I N G now return'd home, and giving a full and exact Account to the Twelve Apostles of what Service he had done, and how he had obtained the Christians Liberty at Rome, he was appointed to go and preach the Gospel in Britain. Accordingly he selected his Brother, of the same Name, and ten other venerable Persons in order to assist him in the great and glorious Work he was then a going about. and taking some of that precious Blood, which issued out from our Saviour's Side, he left Jerusalem, and as the Mission commanded him, he took shipping at Joppa, a Seaport Town in Judæa, and sailed with great Difficulty and many Storms, through the Mediterranean Sea, and landed at Barrow Bay in Somersetshire, and then proceeded eleven Miles further the Day he landed, to Glastenbury in the same County, where fixing his Pilgrim's Staff in the Earth, it immediately turn'd to their great Amazement into a blossoming Thorn, as tho' foretelling that the Word of God should flourish within this Kingdom; Much like the Rod of Aaron, which when there was a Contest between him and other learned Jews about the Priesthood, by supernatural Power, bore Flowers, as a Testimony of his divine Election. Numb. xvii.

This Miracle made a numerous Spectators, who came to see this Stranger, be very attentive to hear his Preaching the Gospel, which was concerning Christ's Crucifixion for the Redemption of Mankind.

Here (at Glastenbury in Somersetshire, he arriv'd about three Years after the Death of our blessed Redeemer, while Cymberlin reign'd King in Ex'c, who had been taught by the Druids and Birds to worship Apoll'o, Belinus, Diana, &c. Gildas tells us, That the Gospel was here publish'd in Tiberius's Reign, by some of the Disciples, or so early as the Year 44, when Simon Zelotes, & Iustus Nicophorus, suffer'd Martyrdom in England, whose delegated Power was to preach and baptize. Flavius Dexter, and Preculpous

Beauplus Lancensis writes That St. Joseph was born in Gaul. JOSEPH was then in the 44th Year of his Age, and doing such wonderful Miracles that he brought to the Faith of Christ above One Thousand Souls. *Eusebius, Sombornes, and Ruffinus* three most faithful Ecclesiastical Writers, relate that he baptiz'd at the City of *Wales* eight Thousand Persons in one Day. So devout, zealous and holy was the Life of JOSEPH of Arimathea that altho' he squard the Inhabitants this Island very barbarous and superstitious; yet, by wholesome admonitions, he excited them to change their erroneous Opinions, representing the iniquitousness of their damnable Folly and Blindness, which would bring their utter Destruction, both in this World and the next. He seriously exorced them to change their erroneous Opinions, shewing Preaching the Word of God to them, and representing a miserable Eternity to all who should persevere in worshipping idolatrous Images, and the Sun, Moon, Stars, and the like; till by his frequent Preaching he brought People to Christianity, the Knowledge of God, and at last the Joys of Heaven.

Thus JOSEPH of Arimathea, by his godly Life and exemplary Behavior, obtained the good will of King *Etelbertus*, then reigning in the western Parts of England, and many of his Nobles, whom he converted to the Christian Faith: He founded a most famous Abby at *Glastenbury*, which was the first Christian Church in the World, and by the large Endowments settled upon it afterwards by other Christian Princes, increased one of the richest Monasteries in Christendom. The first erection of it was by the twelve Disciples of Christ, *Philip and Jacob the Apostles*, of whom JOSEPH was the Chief. King *Arviragus* gave the Island then call'd *Avlonior*. They built the Walls of the Church with Wattles, &c. but afterwards King *Lacius* and others, contributed to erect it of Stone. Several Kings became Benefactors, as *Artur, Athelard, Athelstone, Baldred, Britberd, Cenwall, Cuthred, Euber, Edgar, Ethelred, Ethelred, Edward, and Stephen*, who had many consultations with St. Patrick, the peculiar Saint of the Irish Nation, { are buried in *Glastenbury*. In this Church was formerly in the

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Epitaph.

Ad Britonum quinquevum Cbrisum sepeliri : Dicri requiri.

After I had buried Cbris, came to the Britons ; I taught them
and reformed.

This was the 31st Year after Our Saviour's Passion ; and the
famous Archibishop Usher writes, (from what he thought an
authentic Manuscript) that the said JOSEPH and some of his Com-
panions, brought with them some of the Blood that flow'd out
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In the ancient Town of Glastonbury the holy Apostle, JOSEPH
of Arimathea continued 'till the Day of his Death, which was
forty-two Years ; so that he was eighty-six Years old when he di-
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Abbey, and had a most stately Tomb erected over it, with the
following Inscription.

*Here lies the Body of that most holy Disciple recorded in
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the four Evangelists, St. Matthew, St. Mark, St. Luke, and St.
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stitution, and burying it in a Tomb of his own making. He di-
ed July 27. Anno Dom. 45. Aged 86.*

*After he'd buried Christ, and was amongst Briton's come,
Him them be sought, then kept, and found a Tomb.*

*His Companions, not very long surviving, were inter'd
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The Church-Yard of *Glastenbury*, formerly called *Avalonia*, is noted for being the burial Place of the famous and Warlike King *Arthur*, whose Sepulchre was sought for by King *Henry the Second*, which was found almost nine Feet under Ground, under a Stone, with an Inscription fallen upon it.

In the Writings ascribed to St. *Joseph* the Island is called *Insuotrin*; styled afterwards *Avalonia* and *Glastenbury* for it's Fruit and platty Surface.

More Land was besought, for the Support of the Poor, by a virtuous Lady, who obtained of her Lord as much Ground, for Commons, as she was able to walk about, bare Foot, in a Day's Time. This she did in Love to the Memory of the Pious St. *Joseph*.

Of the miraculous white Thorn.

WHAT is more remarkable is the white Thorn, otherwise call'd the Holy Thorn, which to this very Time is noted throughout all Europe for its budding on a *Christmas Day* in the Morning, blossoming at Noon, and fades away at Night. The Reason is as aforesaid, it was the Staff of *Joseph of Arimathea*, which he used in Travelling, and fixing it in the Earth, where this white Thorn now grows, it grew to what it now is, and tho' the Time of Superstition in this Kingdom is abolish'd, yet do Thousands of People, of different Opinions, go once a Year to see it, it being a most miraculous Curiosity.

This Thorn planted was to shew,
That Christian Faith should here grow,
And flourish, in a Nation blest,
With all the Fruits of th' Earth possell,
Near *Glastenbury* it does stand,
In *Somersetshire's* fair fertile Lands.

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With buds each *Christmas* Morn'g bright, and wither'd
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 Which makes the Curious, far and near,
 To *Glastenbury* to repair.

By a Letter from *Glastenbury* we hear, that a vast Concource of People attended the Thorn on *Christmas* Eve, *New* *Style*; but to their great Disappointment, there was no Appearance of its blowing, which made them watch it narrowly the 5th of Jan. the *Christmas* Day, *Old* *Style*, when it blowed as usual, and in one Day's Time was as white as a Sheet, to the great Mortification of many Families in that Neighbourhood, who had tapp'd it the 4th Day too soon.

Many People come beyond Sea to behol'd it, at its usual Time of this Wonder, which is really supernatural, as being a Matter contrary to the Course of Nature, and make us cry out with the Psalmist, *O Lord, how marvellous are thy Works.*

W. B. Near the Place where the white Thorn stands, there is a Spring of a medicinal Equality; that heretofore did, and will still, cure many Diseases; but the Proprietor formerly being too exact and receive's a Gratuity from those that us'd the Water, the Spring thereupon became dry, but now the Water is again reflo'd, and is thought to be nothing inferior to that of St. *Mary* *Wells*.

Courteous Reader, If these weighty Considerations are not worth One Penny, keep it Clean, and return it back.

F. T. N. T. S.

Thos. 1790.

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